

The Supreme Sovereignties. The International Sunday School Les- As the wide atmosphere. son for January 12 Is, "Man the Crown of Creation."—Genesis 1:26, For, Lord since all is well with thee,

tional for us to think about the a perfect Garden of Eden.

We spend much gray matter upon men; but little upon man; yet to know man is to possess the key to men. Here comes a Sunday school lesson, in this new year's course, calling us back to the very genesis of things, to the creation of man upon the earth. Here is large room for deep thinking. Without going off into any of the alluring by-paths which and to the theme elementally to see if we may not learn how to hold our heads higher.

The High Birth.

Neither man nor woman has yet to word of religion. We talked of an appeal to the city, in the name of Men and Religion, and he said, "Urge people to take time to think about God. That is what we most need—really to think about God. We take time for everything else; now if we really take time for everything about God, all these other questions of social service and our many problems, would be solved. For the root question is altogether that of man's relationship to God."

SEVEN SENTENCE SERMAN.

The High Birth.

Nowadays we are crowding out of our dictionaries such old phrases as "high born;" we have learned that we are all high born for we are the creation of God, who calls Himself Father. That is the first big truth. Man is begotten of God. How long God took over the task, and what methods He used, we are not sure neither are we sure of the most funneither are we sure of the most funneit The High Birth.

creeping thing that creepeth upon the

protoplasms, is man, but a son of Highest, born to the purple. The inspired story gives man a place of eminence which all false mythologies and sciences would deny to him.

The Family Likeness. the earth from some lower order, but youth. will, we are ready to go on to the To become a Christian is to benext proof of his unique character, come Christ's man—to accept His which is that he bears the family will as life's law and His work as likeness of God. In addition to exercising god-like sware coursely life's mission. ercising god-like sway over all the of creation, man reveals his for his fellow beings, and by his inex- mediate decision. tinguishable eagerness for religion. There is plenty of old Adam in man. but there is more of God in him. The wise words of St. Augustine still hold e, "O Lord, Thou hast made us Thyself; and our hearts cannot

rest until they rest in Thee.' The young eagle's lust for the up- Christ. per air no more clearly differentiates man's spiritual aspirations set him above all other living creatures, Shakespeare cried, "What a piece of work is man! How police" and a giving up, a looking up, a taking up and a going up—these are progressive steps in the experience of discipleship. How noble in reason, infinite in faculty! In action how like an angel, in apprehension how

Man's Place and Program.

suffering, and displeased by human happiness. When man was created was set in a garden. Mark that: not a desert, but a garden. A place pleasure was the divine plan for man's habitation; we get the word "paradise" from the original garden. An annoymous poet has glimpsed this truth and its every day application:

"Dear Lord, since thou didst make the earth, Thou mad'st it not for grief, but mirth Therefore I will be giad. And let who will be sad.

For if I lead my life with care, What profits me the buxom air. And what the sweet birds' choir Or heaven's azure fire?

Lord, as 'tis thine eternal state With joy undimmed to contemplate The world that thou hast wrought As mirror for thy thought. So every morning I would rise, And offer thee for sacrifice

A spirit bright and clear

It cannot well be ill with me."

(BY WILLIAM T. ELLIS.)

"And little men of little soul,
"Rose up to buy and sell again."

So, in impatience, cried the poet
who had met his beloved: to him its
beemed an affront that the petty trafwho had met his beloved: to him its
seemed an affront that the petty trafseemed an affront that the petty seem to seem the body of the soult. So,
answer,—It is to be re

"Not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his

God took over the task, and what methods He used, we are not sure: neither are we sure of the most fundamental facts concerning the creation of any child. But we are assured that this thinking, sentient, masterful creation, called man, above all the rest of the natural order, is of God.

"A" gou are so great, and I am so small, I tremble to think of you, World, at all: at all:

And yet, when I said my prayers today.

ties, and is to endure despite all storms. Society may change, and man and woman may both play the fool. day,
A whisper inside me seemed to say.
You are more than the Earth, though
you are such a dot.
You can love and think, and the Earth
cannot!"

and woman may both play the fool.
but eventually they must return to that primal sanctity—the husband and wife cleaving to each other through all and in spite of all, as joint inheritors of a divine sovereignty.

We face the two supreme sovereignties: the sovereignty of God over
man, which is the first and abiding
and final allegiance; and the sovereignty of man over all other created
things. Man has mastered earth and
air and fire and water and all living
creatures: and at that he seems to be
but entering into the beginning of his
dominion. This is the day of man's
mastery of the world. The record of,
the first chapter of Genesis is being
written larger every day, with all its
dinvine implication:
"And God said, Let us make man
in our image, after our likeness; and
tet them have dominion over the fish
of the sea, and over the birds of the
heavens, and over the cattle,
and over the cattle, and
heavens, and over the cattle,
and over the makes us complain.

Terse Comments for January 12, "Become a Christian!—Why Not?"

Matt. 4:17-25.

(BY WILLIAM T. ELLIS.)

Even a crowded life holds few realby notable events between the great
adventures of birth and death. Commonly these are but two—the meeting
with God in that definite, personal experience called conversion; and the
meeting with the other life whose being becomes merged with one's own
in love and wedlock. Not everyboody
is given to know these two conscious
is given to know these two con life. Some persons go through their earthly existence without ever know-ing that all-embracing, all-transformover all the creepeth upon the careful thing that creepeth upon the carth. And God created man in his earth. And God created man in his earth. And God created man in his experience which we call becoming a Christian. Conscious relationship with God is entirely out of their experience. Which means that they have never looked upon life from its highest mountain peak, that of realized fellowship with the Father aprotoplasm self-lifted above all other a protoplasms, is man, but a son of the rord of the creek of the control of the control of the control of the creek of the call becoming a Christian. Conscious relationship with God is entirely out of their experience. Which means that they have never looked upon life from its highest mountain peak, that of realized fellowship with the Father aprotoplasm self-lifted above all other aprotoplasms, is man, but a son of the look of Acts. How many do you know?

In what chapter do we read about 1. The first foreign missionaries?

2. The greatest question of the times being adjusted?

3. Peter's vision on the housetop or Simon the tanner?

4. A Centurion and his household control of the times being adjusted?

5. A chief ruler helping Paul?

6. Some deacons elected to manage a

reaches the age of 21. The greatest of questions, "What shall I do then Since most of us agree that man with Jesus, who is called the Christ?" did not stray up into his place on should be answered once for all in

A rough but workable classification rest of creation. man reveals insoring to the spirit that is in him. He proves his heredity by his capacity for divine things, by his power of thought, by his soaring spirit, which can commune with Jehovah Himself, by his divinely-begotten compassion his divinely-begotten compassion his divinely-begotten compassion his divinely-begotten compassion mediate decision.

A rough but workable classification of people is "The Putters-Off" and the "Do-It-Nows." The former usually graduate into the class of "Never-Do-Its." Every reason that should constrain one to become a Christian operates in behalf of immediate decision.

Conversion is a step; but the

A new estimate of two worlds is given to the person who sincerely tries to see through the eyes of

Ships that drift oftener find rocks than havens. The life that merely drifts along, leaving to mayhap the question of becoming a follower Man's Place and Program.

Jesus, is likely to strike disaster that may be all but irretrievable. Sound no room in our thinking for the be-lief that God is glorified by human tionship with his Creater bare-souled and alone, that awesome chamber of decision where God and man meet to settle the profoundest concerns of the soul

> What has made the Scotch such a potent people? The traveler finds Scotsmen wherever in the world civilization has penetrated. They are leaders among men, and in all fields. Assuredly one reason is that the people of this little Northland have come to maturity and stability of soul-fibre through religion. God is the most present of all realities to the Scot. The concerns of the eternal life have ever engrossed him more than the activities of this—and nobody has accused him of being in different to this present world. But religion, the sense of God, the condi-

stress upon mere things. We care particularly for appearances. We give more thought to what we shall wear and eat, and how we shall live and enjoy ourselves, than our American forebears ever did. Now the principal

man tempts the devil.-Spanish Proverb.

The man that does not love his pe ple cannot love God .- Dr A. M. Fair-

The good are better made by ill, As odors crushed are sweeter still. -Rogers. Things which never could have made

a man happy, develop a power to make him strong.—Phillips Brooks.

The hand of God is as really and as fully present in the ordinary course of

nature as in the most amazing miracle. -Dr. S. R. Driver. "Each man is captain of his soul, And each man his own crew,

But the Pilot knows the unknown seas And he will bring us through."

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—

Review from the Book of Acts. How many do you know?

In what chapter do we read about 1. The first foreign missionaries?
2. The greatest question of the times

tions of character and conduct are commonly decided before a person 8. A proconsul who believed to believe to be the believed to believe to be the believe t 8. A proconsul who believed in Paul's preaching?

9. A man saved by getting into basket? 10. A prayer meeting by the riverside:
11. A prayer meeting at midnight?
12. A man who had the palsy, healed?
13. A whole church in prayer for one 14. A woman who was a dyer of pu.

A dead woman restored to life? A wizard who annoyed F 17. Some people who made tents?
18. The first Christians scattered

A man blinded by light? By sin?
A man who died a miserable death?
A counterfelter multiplied by seven?
A mob where Paul was at home?
The visited? sermon that lasted all night?

A frightened man asking for help? | following—Acts iii. 19-1 A Bible class that searched the 14-18; Isalah xxxv, 8-10. Scriptures? MRS. C. F. MENNINGER.

EVERYBODY'S BIBLE BOX.

Q .- Where does the Bible state that the Devil is now, ever was, or ever will (St. Louis.) be in hell? (M. U. R.)

Answer.—

struction. Satan is to be destroyed. (Hebrews ii, 14.) This place or condition of destruction is represented in are symbol as the lake of fire and brim-(Revelation xx, 14, 15.)

Q .- Did not the rainbow exist before the flood, or was it some new thing God as Genesis ix, 13,14, seems to suggest? (Ham.)

Answer .- It is apparent from the antideluvian times were different from antidelivian times were different from those which came into existence subsequently. The waters which produced the flood had evidently been held in suspension in the atmosphere causing a general green or hothouse condition to prevail upon the earth. Vegetation and animal life flourished any vegetable of any statement of the second secon

years. There were no electrical storms and consequently no thunder and lightning, and, therefore, no rainbows lightning, and, therefore, no rainbows when the storms were over. After the deluge, because of the changed conditions, fermentation began, and Noah in ignorance of this was not aware that the juice of the grape could become intoxicating. Because of this lack of knowledge he became unduly under the influence of wine.—(Genesis ix, 20, 21). It appears, too, that, owing to the changed conditions, meat became an article of diet (Genesis ix, 3) where before the flood the race had subsisted upon fruits.—Genesis i, 29. The extremes of heat and cold demand a more vitalizing form of diet than was necessary under the equable climatic conditions existing prior to the flood.

thoroughly in harmony with all the laws of logic and common sense. On the subject of man and the soul, nothing could be plainer and simpler than the Bible teachings, and yet there is said, can give a reasonable expression restaink most that "the Lord God formed man of the dust of the ground." Here was the now man but he was a dead man. Somethink ms of lems, into his nostrils the breath of life." The man, wholly formed of the dust, became a living soul—a living being. Man did not receive a soul; he became a soul. There was no divine spark or logod, the record states that his face shone so brightly, that the people could not gaze upon it and because of this he was obliged to wear a vall wher appearing in the presence of the congregation of Israel. Would we understand that this arrangement was only for the time being, or did his face continuous wearing of the vail?

Answer—While Moses was a very handsome man, according to the accounts given in the writings of the Old as noble and splendid looking as the soul. There was no divine spark or a soul. There was no divine spark or essence imparted to man; he was not created half spirit and half flesh, but as the Apostle explains, "The first man is of the earth earthy." (I Corin-thians xv. 47.) Man is a soul whose being is formed of the dust and is vitalized by the breath of life vitalized by the breath of life.

Ghost: and these three are one; and there are three that bear witness in earth," were injected into the text by some overofficious commentator along about the fith century. The trinitarian idea is absolutely a heathen one, having originated in darkest India among the Hindoos. As the pool di: among the Hindoos. As the peo-ple are breaking away from the ignor-ance and superstition of the past, they are recognizing the ridiculous nonsense of this three in one and one in three concoction of a diseased im-agination. Let us smile over the childish pattle of some who still try to persuade us that three times one is one. Q.—Where does the Bible state posi-

tively that there will be an opportunity for salvation after this life? (A. D. S.) Answer—Salvation signifies to be saved. The race of mankind is a dying one, of which the evidences are on every hand in the cemeteries, hospitals, infirmaries, etc. The world is under sentence of death. The Scriptures outline a vast and wondrous physical form, but in moral and inspections of salvation for the world are scheme of salvation for the world-an arrangement whereby all of the race shall be delivered from the awful death conditions which passed upon all through the first man Adam's diso-bedience. The first step in the consummation of this gracious design would be the satisfaction of the Divine principle of justice, under which the race was condemned to death. A perfect man had sinned and forfeited his life and that of his posterity. It would require the exact equivalent. over to justice to effect the release of sinners." Himself as a corresponding price for all," for "God will have all men to be saved (from death) and come to be better that any but a reserved to the saved (from death) and come to be to the saved (from death) and come to be to the first that any but a reserved to the fir the first man and all that was lost in represents man as the masterpiece of him. "The Man Christ Jesus gave mundane creation. God pronounced all," for "God will have all men to be saved (from death) and come to a knowledge of the truth." (I Timothy ii, 4-6.) The world is not yet saved from death; it is still in a dying condition of the first mat any but a perfect being should be placed on trial for life or death everlasting.

Not Two Creation Accounts.

Higher Critics claim that Genesis 2

The Experimental Rev. F. E. Gates on "The Experimental Sunday School Missionary. Sunday School Missionary. Sunday School at First Methodist Episcol Rev. Frank L. Loveland. tion. Neither has it as yet come to a is another account, written by a dif-knowledge of the truth. The world's ferent person, giving a different order day of salvation and enlightenment is, of creation-man created first, then therefore, still future. This will be trees beasts, etc. To us this is foolwhen Christ returns to earth, at His ishness. Moses, having described creasecond coming, when "all who are in tion in its logical order, merely partictheir graves shall come forth at the ularizes some of his previous voice of the Son of Man." His first adments. He declares (Genesis 2 vent was for the purpose of redeemfor the purpose of saving the world enly and earthly from "the beginning. from death, all the willing and obedient. For positive statements see the mentions that at that time there was following-Acts iii. 19-21; xvii, 31; xv., no rain. He again assures us that man

Q.—In the preface of the Revised Version of the Bible, there is a state ment to the effect that Sheol and its. Where is this shown in the Bible?

Answer.-It is difficult to conceive Answer.—The rather lurid ideas and theories of the past representing the sion of the Scriptures should make the Devil as being the chief stoker of a above erroneous statement, as there is large and commodious furnace filled not the slightest Scriptural authority with flames and brimstone into which for it. The Bible declares that the were cast the millions of the unrespective to the declares of the human generated members of the human special returns to God who gave it." not the slightest Scriptural authority creatures were cast the millions of the unregenerated members of the human respectively. This spirit returns to God who gave it." The details of human creation imply that Adam lived some time alone and sexless. Some Bible students infer from the control, There are still a few delication of the source or fountain of all life. The word sheel means the hidden souls who have not yet been awakened from this awful nightmare of the dark ages. May they soon be aroused to appreciate the beauties of the Authorized Version. There is no searth was to provide the property of the Authorized Version. There is no searth was to provide the property of the Authorized Version. There is no searth was to provide the provide and provide in being delign. the truth and rejoice in being deliv-the Authorized Version. There is no earth was to be populated with a race ered from the bonds of ignorance and consciousness in sheel as the following of his species, and amongst all the superstition. The Devil has never text shows—"There is no work, nor been in hell; he is not there now, but device, nor knowledge, in the grave eventually he will go there. It will not be a hell of eternal torment but it will be a hell of the Scriptures—death, deby word sheel. This is proven by other creatures under his control. He superstition. Satan is to be destroyed. the quotations from the Old Testament by the writers of the New Testament. For instance Acts it, 27, "Thou wilt not leave my soul in hades," is a quotation from Psalm xi, 10, "Thou wilt not leave my soul in sheel." The soul, the person or being, would not be left in death the grave.

evercometh will I grant to sit with Me

reign either in heaven or earth. The above Scripture (Revelation iii, 21) will be fulfilled when He comes again (John xiv. 3). "For the Lord Himself shall descend from heaven * * and the dead in Christ shall rise first * * * so shall we (the overcomers) ever be with the Lord" (I Thessalonians iv. 16). "If we suffer we shall also reign with Him" (II Timothy li, 12). Other Scriptures show this Kingdom will bless "all the families of the earth." "Let the heavens rejoice and let the earth be glad, for He cometh to judge the earth" (Psalm xcvi, 11 and 13). David's kingdom was a typical one,

and thus he sat on the throne of the Lord (I Chronicles xxiv. 23), which will be given to Christ. Although David's son, he will then be David's Lord (read Matthew xxil. 41-46), and instead of being his father, David, and all the Ancient Worthies, will be His chil-

Lord Jesus. This was necessarily so as Jesus was a perfect man, and Moses was imperfect and blemished by reason of the fact that his father was of the condemned and perverted race o mankind, marred by the many cen-turies of the degeneration of the race -Where in the Bible is it taught mediator of the Law Covenant repre-Q.—Where in the Bible is it taught that God is a trinity—that is to say, three persons in one? Jesus Christ being the Son of God: is He the Son of the trinity? (Buddha.)

Answer.—The word "trinity" does not occur in the Bible. There is not a single passage to be found in the Scriptures in which it is stated that God is three persons in one. There is a spurious passage to be found in I John v. 7, and part of the eighth verse in which this absurd theory is contained. However, all Bible scholars recognize that the words—"in heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in the series of the Law Covenant represented Christ as the Mediator of the New Covenant, which will be established with the house of Israel and all the world after the work of this Christian Era has been accomplished. As it was impossible for the people to gaze upon the glorious radiance streamin; from the face of Moses after he had ascended into the mountain and became the Law giver, so it will be impossible for the world of mankind to see the Christ glorified. Even as the vail concealed the glory of Moses, so the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in spirit being, will conceal the marvelous glory of the Christ. We are not informed in the Scriptures as to whether

BROOKLYN TABERNACLE.

IN HIS OWN IMAGE. Genesis 1:26-2:25; Psalm 8ary 12.

How different the statement respecting man's creation from that describing the creation of plants and tellectual qualities resembling his Creator, a Spirit Being. As we read, "God created man in His own image." Not a word here can be construed as implying the evolution of man from the lower creatures.

A Fall, Not an Evolution. far from teaching Evolution, the Bible teaches the very reverse. St. Paul declares, "By one man's disobe-dience sin entered into the world, and death as the result of sin. Thus death passed upon all men, because all are (Romans 5:12.) The Bible

is another account, written by a difhe has already described the genera tions or developments of things heavmentions that at that time there was was God's last creation, to be king of earth; and he proceeds to give an account of man's creation, so different from that of the lower animal vegetation. Man was not evolved, but God's handiwork. He was spirit, but flesh, formed of the dust of the ground, with the spirit of life mmon to all earthly creatures. spirit of life common to all breathing

Man Originally Sexless.

was in the likeness of his Creator. Other Scriptures show us that it is the

om Psalm xi, 10, "Thou wilt not leave youl in sheel." The division of the male, but deprived him of some of his sympathetic qualities. His wife had less of the masculine and aggressive traits; but the two were perfectly adapted to each other and fulfilled each other sheep. Perfectly adapted to each other and fulfilled each others are lited. The fall from God's favor has affected both sexes, producing extremes and effeminacy, and robusts. The fall from God's favor has affected both sexes, producing extremes and effeminacy, and robusts. The fall from God's favor has affected both sexes, producing extremes and effeminacy, and robusts. The fall from God's favor has affected both sexes, producing extremes and effeminacy, and robusts. The fall from God's favor has affected both sexes, producing extremes and Lane street. At the Euclid Avenue M. E. church, corner Call of the Cross." At 7:50 a special sermion to young people. Scriptures that the climatic and the throne now in Heaven, what is meant each other and fulfilled each other's atmospheric conditions existing in the by Revelation iii, 21, "To him that ideals. The fall from God's favor has on My throne, even as I also over- of coarseness and effeminacy, and rob-came and am set down with My Father bing the marriage relationship of its without pessimism, it is to be confessed that our day is laying undue human life was eight or nine hundred.

Without pessimism, it is to be confessed that our day is laying undue human life was eight or nine hundred.

Without pessimism, it is to be confessed that our day is laying undue human life was eight or nine hundred.

Answer—While our Lord was highly exalted by the Father and seated at His right hand on His ascension, it is gradual perfecting of each individual in the image of God.

We be the brought about by morning service at 11 o'clock Dr. Edwin Locke, the pastor, will speak on restoration of sex perfections, but the subject, "A Gracious Invitation." At the evening service at 7:30 o'clock or in the image of God.



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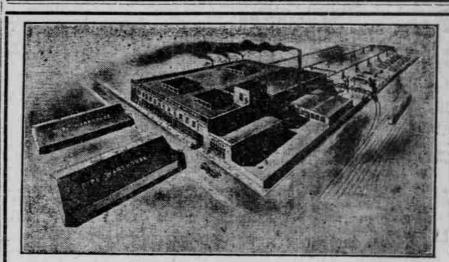
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CHURCH NOTICES.

and Harrison streets—The members of the church council elected at the annual meeting will be installed at the eleven o'clock service by the pastor, Rev. Millard F. Troxell, who will preach on the subject "The Church of the Living God." Evening subject, "Who is on the Lord's Side?"

Central Park Christian church, corner Sixteenth and Central Park avenue, Ralph C. Harding, minister. 11 a. m. communion and preaching. Sermon, "Fellowship." This is the second in the series on "Second Principles." 7:30 p. m. preaching. Sermon, "The Workdays of God."

Second Church Christ Scientist, corner Sixth and Harrison street, service 11 a. m., subject "Sacrament."

First Presbyterian church, Harrison street, opposite State House. Morning service at 11 a. m., sermon by the pastor, Rev. Stephen S. Estey, D D., Evening service at 7.30 service by the pastor, J. K. Young.

Church of the Good Shepherd, Episcopal, corner of Laurent and Quincy streets, North Topeka, the Rev. Albert

German Methodist Episcopal church corner Tyler and West Flith streets. John Koehler, pastor. Morning meet-ing at 10:45; subject: "True Comfort in the Midst of Tribulations." Even-ing service at 7:30 subject: "The Power of Prayer.'

Lowman Memorial Methodist Epis copal church, corner Eleventh and Morris avenue, the pastor, George A. Marvel, will preach at 11 a. m. and Weslevan Methodist church, East

Third and Jefferson streets, regular Sunday services. Preaching at 11 followed by class meeting. Evening services begin at 7:30 p. m. Every one welcome. E. H. Cook, pastor. Church of St. Simon the Cyrenian.

Rev. G. G. Walker, minister in charge. Sermon subjects: 11 a. m. "The Prophet Amos;" 4:30 p. m. "The Holy Quinton Heights, Arthur D. Phelps,

and Branner streets; Rev. Jay Everett, pastor. Morning and evening worship at 11 a. m. and 7:30 p. m., with sermons by the pastor. Evening subject. "The Might of Right in Man." A hearty invitation is extended.

Divine purpose that the sex quality in humanity shall be dropped.

Subject of lesson sermon, ment."

morning service at 11 o'clock Dr. Ed-win Locke, the pastor will speak on the subject, "A Gracious Invitation." At the evening service at 7:30 o'clock. Smith will speak. Subject, "Thy Faith Dr. Thomas McCleary, of Minneapolis. Hath Saved Thea."

will speak. There will be special music at both services under the direction of C. A. Sloan. The revival meetings will continue at least another week

Second United Brethren church, corer Fifth and Leland streets, M. L.

Robey, pastor. Preaching by the pas-tor at 11 a. m., subject, "The Church's Strength." Pastor's evening subject, "Confidence." Central avenue Christian church. Central avenue and Grant street, John D. Zimmerman, minister, Lord's sup-per and sermon II a. m.; evening ser-

mon 7:30 p. m., subject, "Is the Bible Out of Date?"

The Westminster church, Rev. Ralph Ward, pastor. The pastor will preach in the morning at 11 o'clock. At the evening service at 7:20 the address will be made by Mr. F. E. Gates on "The Experiences of a

First Methodist Episcopal church. Rev. Frank L. Loveland, D. D., pas-Morning worship at 11, theme. "The Call to Move Forward." Evening services at 7:30. Bishop W. O. Sheppard, the resident bishop of Kansas Methodism. will deliver the anniversary sermon.

Kansas Avenue Methodist Episcopal church, John W. Waldron, pastor. Sun-day school at 9:45 a. m., W. A. Thompson, day school at 9:45 a. m., W. A. Thompson, superintendent. Story sermon by the pastor at 10:25 a. m. Morning worship with sermon by the pastor at 11 o'clock. Junior League at 5:15 p. m. Special service at 7:30 p. m. The Rev. John A. Bright, well known in Topeka, and one of the foremost men of the Lutheran denomination, will preach at 7:30 p. m., subject, "Taking Account of Stock." Solo by Mr. Sidney 5. Smith. Brother Bright by request will sing "Throw Out the Life Line." Music by chorus choir, direction of M. C. Holman.

corner Fifth street and Western avenue at 10 o'clock for Bible study, also at 11 o'clock for communion services. Preach-ing at 11 o'clock. Services also at 7.20 p. m. by Evangelist Briggs of Alta Vista, Kan.

First United Presbyterian church, cerner Eighth and Topeka avenues, Rev. J. A. Renwick, D. D., pastor. Sabbath school 10 a. m. Preaching 11 a. m. and 7:30 p. m. by the pastor. Christian Endeavor 6:30 p. m. Prayer meeting 7:30 p. m.

East Side Methodist Episcopal church Seventh and Lime streets, D. A. Shuit paster. Public worship 11 a. m. and 7:30 p. m. Music by choir, directed by John

Walnut Grove Methodist Episcopal, Six-A hearty invitation is extended.

First Church of Christ, Scientist, corner Huntoon and Polk streets—Sunday services 11 a. m. and 8 p. m. Subject of lesson sermon, "Sacrament."

The Reorganized Church of Jesus Christ of Latter Day Saints, located near corner of Seward avenue and Norton street, on Oakland car line; where the services are made to feel at home. The revival spirit is among this people. Come out and share in the blessing.